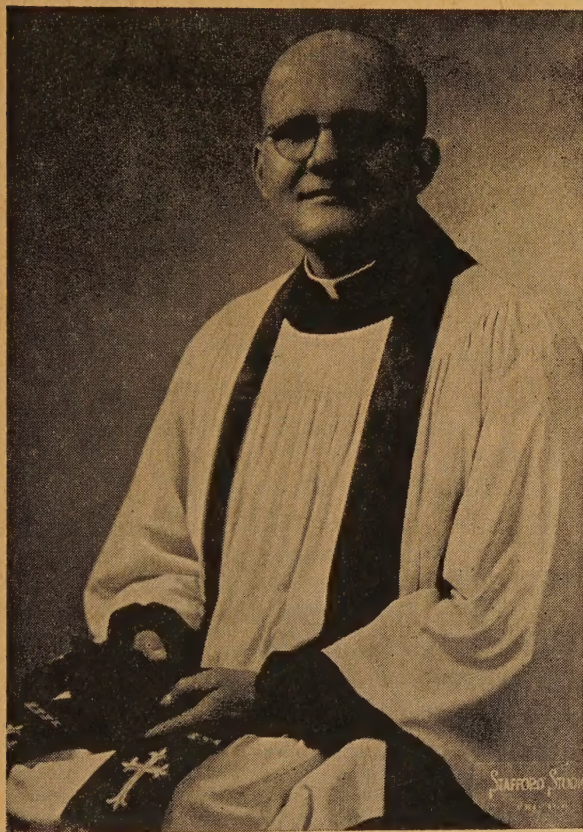


# The ANSGAR LUTHERAN

## *Dr. Hans Jersild*

By The Editor



When Dr. Hans C. Jersild, president of U.E.L.C., invoked the blessing of God upon the newly elected president of Synod, the Rev. William Larsen, at the recent annual convention at Cedar Falls, Iowa, it was a faithful servant of God that spoke. Dr. Jersild has served our synod well. He comes from a parsonage home, the son of Pastor and Mrs. Th. N. Jersild, born in 1896. He is a graduate of St. Olaf College. He served five years as instructor at Dana College and studied theology the last three years and graduated from Trinity Seminary in 1924. He was ordained the same year to become pastor at Viborg, S. Dak.

He did post graduate work at the Lutheran Theological Seminary at Philadelphia and was professor a number of years at Trinity Seminary. In 1934 he accepted

a call to Olivet Lutheran Church, Los Angeles, Calif. While serving in California he was president of the Pacific District.

In 1944 he was elected vice-president of the synod.

In 1945 he became pastor in Chicago, Ill., and he was serving Atonement Lutheran Church when he in 1950 succeeded the late Dr. N. C. Carlsen as president of Synod. In 1933 he was honored by St. Olaf College, Northfield, Minn. with a doctor's degree.

During his presidency the synod has made some momentous decisions. It entered into the merger negotiations. Dr. Jersild was a member of the Joint Union Committee and the chairman of our own committee.

During the first years he was chairman of the whole Joint Union Committee of 45. When the actual discussions on Constitution and Articles of Union began, it was felt that the chairman of the Joint Union Committee should not be the president of any synod.

These few lines just give the bare facts about Dr. Jersild, but they do tell enough about the man to make it clear that ever since his youth he was destined to be a good servant of the synod.

He is a Christian gentleman, humble and sincere. His sole aim is to serve Jesus Christ. He does not seek any glory for himself, but only the glory of Christ.

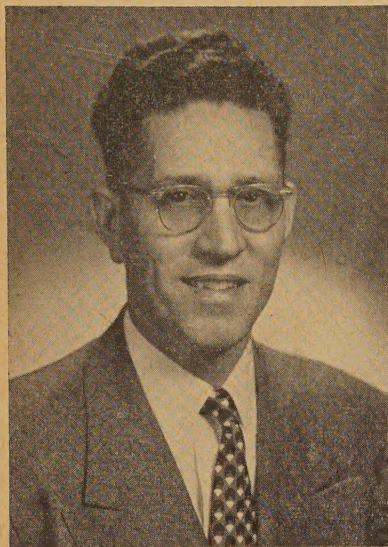
An editor has a chance to get rather close to a synodical president. I have always found Dr. Jersild helpful and interested in everything pertaining to the synod. To have Dr. Jersild and Mrs. Jersild as guests in one's home was a great joy. It is no easy task to be president in a little synod where the president is pushed into too many details. But Dr. Jersild made it. The budget was raised from year to year. As he turns over the helm to his successor he can do so with a good conscience.

The U.E.L.C. voted for merger at Cedar Falls. It also voted to affiliate Trinity with Wartburg. The house is in order for the synod to merge. The time after Cedar Falls is only an interim period.

So we thank Dr. Jersild for work well done, and we are sure that his work in the future will be blessed by God!



# News and Notes



The Rev. William Larsen, new President of Synod, who will take over the office, Sept. 1st.

## St. Mark's Lutheran, Hoffman Heights, Denver, Colo.

The Easter Season brought us much joy as we viewed again our Living Savior. But this year it also brought added joy in the realization of another hope, namely, the purchase of an Organ. We have had an Organ Fund for more than a year, and the main impetus had come thru gifts in memory of Mrs. Alice E. Oamek of Council Bluffs, Iowa. We appreciate this interest on the part of relatives of Mrs. Oamek.

Now we have a Model No. 45 Baldwin Electronic Organ, finished in blond wood to match the Chancel furniture, and it adds much to our Worship Services. We are also grateful for the fact that our members and friends have backed this project so that cash and pledges are sufficient to meet our needs.

Further, we have done a considerable amount of landscaping since Easter, planting between two and three hundred dollars worth of trees. This has done much for the outside appearance of our church, and over half of the money needed for this was donated by friends outside of the congregation.

Thus far this year twenty-eight adults and thirty-two children have been received into membership in our church.—Corres.

Editor's note: Because of an oversight the news from Hoffman Heights has been delayed some time.

**Mr. P. V. Hansen, newly elected treasurer of the Synod**, is now serving in that post. All contributions should therefore be sent to him. The address is:

P. V. Hansen, Treasurer  
United Evangelical Lutheran Church  
Blair, Nebraska

## The Vammens in Auto Accident.

While traveling together on the return trip from our annual convention in Cedar Falls, Iowa, and after visiting relatives and friends in Ringsted, Iowa, Rev. and Mrs. J. H. Vammen, Los Angeles, and Rev. and Mrs. C. A. Vammen, Oaks, Oklahoma, became involved in a traffic accident near Nevada, Missouri. All four were hospitalized for treatment at the Municipal Hospital at Nevada. Dismissal from the hospital and full recovery is expected within a few days.

## The West Canada District.

The West Canada District meets in annual convention at Winnipeg, Man., August 9-12. This district has 12 congregations, eight in Alberta, one in Saskatchewan, and three in Manitoba. It has a total of 1854 baptized members. At present it has two pastoral vacancies, Winnipeg, Man., and Tilley, Alberta. The income from the district for its own special purposes was \$2203.20. The Women's Missionary Society raised \$500.00 as a special project fund. The problems of the District are several. The congregations are not very large. The district has been discussing the problems of its paper, Church and Home, published twice a month, alternating Danish and English. It conducts a Bible camp at Sylvan Lake. The work in the District which was started by Danish immigrants is rapidly becoming completely English. An attempt has been made to do special work among Danish immigrants in Cal-

gary, but the work has not met very much response. It does seem as the modern Danish immigrant rather cold toward religion. Pastor Leif Kirkegaard is president of District, but he asks in his report that some one else be elected at a convention.

**"An ever eager lay visitor."** The Valley Lutheran parish paper North Hollywood speaks of the late Harold Steele as an "ever eager lay visitor." We like that expression. We wish that could be said of at least lay men in each congregation.

**North Dakota-Montana W.M.S.** The Women's Missionary Society of the North Dakota-Montana District held its twentieth annual convention June 1956, at Nazareth, Kenmare, North Dakota.

In the absence of the president Mrs. John Schou, the vice president Mrs. Paul Larson called the business meeting to order. Mrs. E. Petrusso led in scripture and prayer.

A very hearty welcome was extended to all delegates and visitors by Mrs. E. C. Larson.

Delegates present numbered 38.

A report from the acting secretary Mrs. Palmer Nelson, was read and approved.

The treasurer's report was read and found correct by auditors Mrs. Hans Iverson and Mrs. Johana Diege.

There was a discussion of Life Membership Pins.

It was decided to continue the support of a missionary in the Santa School again this year.

The South American mission was designated for the offering.

Results of the election were as follows: President: Mrs. Edwin Petrusson, Nazareth, Kenmare, N. Dak. Secretary: Mrs. Palmer Nelson, Bowbells, N. Dak.

Refreshments were served by the Ladies Aid in the church parlors.

We again gathered at or around 6 o'clock for the Mission Service with

(Continued on page 14)

**THE ANSGAR LUTHERAN.** Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 a year if the congregation has The Ansgar Lutheran in every home—**Church Paper in Every Home Plan.** Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1924, at the Post Office at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## THE WOMEN OF THE CHURCH

men may vote in all U.E.L.C. congregations as we know. But we know there are a number of Lutheran church bodies where women do not vote.

Mo. Synod does not permit its women to vote in congregations. This question came before the recent annual convention at St. Paul, Minn. The official release about the subject states:

The Committee considering woman suffrage stated it did not find woman suffrage in Lutheran confessions forbidden in express words of Scripture. The convention adopted a statement, however, that congregations which administer their affairs 'through the voters' meeting are following a 'Scripture—sanctioned and time-tested' procedure."

Very few Lutheran bodies permit the women to be delegates to the Annual Conventions. And if they do, they seat only very few women delegates.

U.E.L.C. is no doubt the most "progressive" of the Lutheran bodies in America in that respect. We have already reported that there were twice as many women delegates at Cedar Falls, as there were men.

In the non-Lutheran churches women seem to have more voting rights than in the Lutheran groups. A good many churches permit the women to be ordained as pastors. Women have not been ordained as pastors in Lutheran churches in America. But both in Norway and Denmark women may be ordained and called as pastors on an equal basis with men. Great debates have been held in these countries about the subject, but since the churches there are state churches, the parliaments of those countries have settled in favor of women pastors.

It is of interest that the Jewish Reformed Rabbis are on record in favor of permitting women to be rabbis at their recent annual meeting at Atlantic

City. Reform rabbis expressed support of the principle of full religious equality for women but said further support must be given to psychological and emotional factors.

Ordination of women was recommended in the report of the committee headed by Rabbi Joseph L. Fink of Buffalo.

The report said that denial to women of equal status with men in the "performance of all religious duties, obligations and functions" was a survival of the "Oriental conception of woman's inferiority."

In the Western world, the committee said, it was "illogical and unnatural to 'condemn' women to being 'silent spectators' in the synagogue while granting them an 'important voice' in the home.

It is incongruous with the customs, standards and ideals of our age," the report said. "The emancipation of women lies to life within the synagogue as well as to life outside the synagogue."

Rabbi Fink's committee asked the convention to endorse the admission into the Hebrew Union College of educationally and spiritually qualified female rabbinical stu-

dents" and their ordination as "rabbis in Israel" after they had satisfactorily completed the course of study prescribed by the college faculty.

"We believe that the time has long since passed when a person's sex should constitute a bar to self-expression in any area of human endeavor," the committee maintained. "The only proper passport to participation in any profession is adequate training and proven capability, regardless of sex.

"During the last few centuries, the position of women has undergone an enormous revolution. At long last, we must remove the final barrier in her way of becoming a teacher in Israel, a rabbi, on an equal status with men."

Perhaps 100 years from now it will be natural to go and hear the Rev. Mrs. or Miss so and so.

One thing we must admit. The women of our congregations are often much better informed than the men. They meet monthly in women's organizations for real business. They give money to synodical and mission projects. This makes them interested. Our men only attend church. The men better wake up and make their men's meetings really worthwhile. The work of the church should not be left to the women. But if the development in sending women delegates to the annual convention goes on, then we predict that by the time we are ready to enter the new church in 1960, there will be only women delegates and pastors representing the church. It will be a real shock to our A.L.C. and E.L.C. brethren.

But perhaps the statement by the rabbis points the right way. If so, the U.E.L.C. is going in the right direction.

## A DOLLAR FOR A MASS

In a Roman Catholic paper Archbishop Fulton J. Sheen urges his readers to "send a dollar for a Mass" and then an extra gift to the poor, to the lepers or to some worthy cause within the church.

What does it mean when a person sends a dollar for a Mass to Sheen? The Roman Catholic Church teaches that the bread and wine "converted" in the Eucharist into the body and blood of Christ is not only to be received in Communion, but it is also to be offered up as a propitiatory sacrifice to God for the sins of the living and the dead." So when a Mass is requested by the one a tax or stipend fixed by the bishop is paid to the celebrant.

When a person sends a dollar to Sheen he turns this dollar over to some priest or he keeps it himself and says a Mass for that person. It opens up interesting perspectives. Suppose Sheen gets say \$100.00 paid by 100 persons. Then he can say a mass a day for them by reciting their names when he offers up the bread and the wine.

This it seems to us is selling the divine mercy. Sheen does not say send us something for the work of the church. No, he connects the gift with "send us a dollar for a Mass." The money you send over and above the \$1.00 is proof that you have sacrificed when you offer the sacrifice of the Mass.

This is false doctrine, and we need Luther's courage to point it out to people. The Roman Catholics are poor deluded souls who are made to accept such things.



## Church News from here and there

### Rabbis Ask Government To Formulate Program On Automation

Atlantic City, N. J.—A report to the shock of automation on this country's labor. Rabbis here urged that the government take immediate steps to formulate a long-range program to cushion the shock of automation on this country's labor.

Presented to 600 Reform rabbis attending the Conference's 67th annual meeting, the report was prepared by Rabbi Jacob J. Weinstein of Chicago for its commission on justice and peace.

Rabbi Weinstein said the cushioning program was essential "to avoid complete economic and social chaos ten years hence when automation becomes a reality."

He called for a White House conference on automation after the November elections. This meeting, he said, should include religious leaders, educators, social workers, management and labor leaders and government representatives.

The report asked industry and labor to cooperate with the government in imposing voluntary restraints on the introduction of automation "in order to avoid undue human dislocation."

Observing that "millions of workers may be displaced for a period of time by automation," the commission proposed a system of "displacement insurance" for those whose jobs would disappear.

### Anglican Bishop Reports 'Religious Freedom' In Communist China

Hong Kong (RNS)—Anglican Bishop Ronald O. Hall of Hong Kong said here he found "religious freedom" in Communist China during a three-week visit there.

"So far as I could judge, there is religious freedom in China," Bishop Hall said upon his return. "The Church in China is growing vigorously and is not suffering from any obstacles."

"China is now facing a problem similar to that faced in England in the 16th Century, when the country had to decide whether the Church should be English or foreign-controlled. Now China faces the problem of whether the Church will be controlled by Chinese or by a foreign missionary society."

Replying to reporters' questions about persecution of Roman Catholic priests, the Anglican bishop said: "So far as I know, those imprisoned were

involved in anti-State political activities."

Bishop Hall reported that he found children and old people better provided for than they had been under the Nationalist regime, with the aged drawing pensions of 40 to 80 per cent of their salaries while employed.

He announced that Rt. Rev. K. H. Ting, Anglican Bishop of Cheking, had left for London to attend the consultative committee meeting of the Lambeth Conference on the invitation of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury.

No Chinese clergyman has attended such a meeting abroad since the Communists seized power in China.

All such reports are of interest. No doubt there is more religious liberty in communist lands than we sometimes think. And yet, why do the Chinese still keep missionaries in prison? Why are they not released?

### Evangelical Lutherans Discontinue Norwegian-Language Publication

Minneapolis, Minn.—An era in the history of the Evangelical Lutheran Church is drawing to a close.

Delegates to the ELC's annual convention approved discontinuance of *Lutheraneren*, the Church's 100-year-old Norwegian-language organ.

The Church's board of publication received permission to halt the publication on Aug. 1.

"The generation which it has served is approaching the end of its era in the history of the Evangelical Lutheran Church," the resolution prepared by the board said.

It reported that the circulation of *Lutheraneren* is constantly decreasing. It reached 1,222 on March 1.

The publication received subsidies totaling \$6,391 in 1954 and \$6,635 in 1955, the convention was told.

At one time, *Lutheraneren* was the biggest organ in the ELC, previously known as the Norwegian Lutheran Church of America. Now the *Lutheran Herald*, ELC's English organ, has become the accepted Church periodical, the board said.

The board's report also disclosed that the Augsburg Publishing House showed a net profit of \$154,123 in 1955. Of this, \$40,000 was reserved for publication of a new hymnal and \$35,000 set aside for building expansion.

An additional \$31,649 was given to the ELC pension fund and a similar amount to the ELC business administration.

### Congregationalists Ask Change World Council Constitution

Omaha, Neb.—The General Council of the Congregational Churches proposed at its biennial meeting here that the constitution of the World Council of Churches be changed to include a new theological formula emphasizing the Trinity.

The suggested change:

"1. Basis:

"The World Council of Churches is a fellowship of churches which profess belief in one God: the Father, the Son and the Holy Spirit. It is constituted for the discharge of the functions described below."

A resolution advocating the change was overwhelmingly adopted with only minor debate.

It declared that the formula at present used as the basis for membership in the World Council is "theological inadequacy and therefore not well serviceable to the growth of ecclesial unity."

"The General Council holds that only a well-rounded formula, with the various churches of Christendom having long since accepted, can effectively and brightly be used in connection," the resolution said. "It believes that only a formula explicitly trinitarian can serve this purpose."

The resolution also recommends that non-member Churches be invited to attend sessions of the World Council.

### ELC Asked To Open New Brazil Mission Field

Minneapolis—Authority to investigate the possibility of opening a mission field in Brazil was asked of the Evangelical Lutheran Church (ELC) today in a resolution presented to the ELC's 22nd biennial convention by the body's Foreign Missions board.

It was explained that the board has been studying mission opportunities in Brazil for the past four years, and that some preliminary negotiations to allow missionaries to enter have already been completed.

There are a half-million Lutherans in Brazil, colonists from the 17th century, but circumstances are "very favorable" toward mission work, and opportunities which the Brazilian Lutherans are unable to handle alone.

### Lutheran Convention Will Vote On Parochial Schools

Establishment of parochial schools by congregations of the United



Church in America "where conditions make such action advisable" will be proposed at the denomination's 20th biennial convention, Oct. 10 to 17.

Board of Parish Education will lay and clerical delegates approve a sweeping recommendation which calls for establishment of grades and standards for Christian schools from the first to the eighth grades, and assist the denomination's 4,400 congregations in setting up their week-day educational program.

The board's resolution, which will be submitted to the convention for action, reaffirms its belief "that the public school is the basic institution for general education in our society" and "asserts the responsibility of the church constituency to support and improve the public schools of our communities."

However, the convention will be asked to instruct the Board of Parish Education to "establish objectives and standards for Christian day schools, and to urge congregations, upon their request, in determining their need and resources for establishing and conducting Christian day schools."

The action of the Board of Parish Education of the 2,250,000-member United Lutheran Church was based on a recent survey of the denomination's pastors.

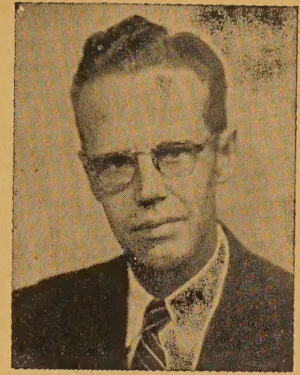
Of more than 2000 pastors who replied to questionnaires from the board, 60 percent expressed the belief that the United Lutheran Church should promote establishment of parochial schools.

Only 9.7 percent of the pastors replying stated that the United Lutheran Church should discourage the establishment of the day schools, while 8.4 percent expressed the opinion that the church should take no position at this time but should await further developments.

#### Missouri Lutherans Approve Study Of 'Blighted Areas'

A study to help congregations in "blighted areas" so they will see the necessity of "reaching out" rather than "moving out" was approved by the Lutheran Church-Missouri Synod at its national convention.

It is to be made by the urban advisory commission of the Church's home mission board.



Dr. C. C. Madsen, new acting President of Dana College.

#### TWINKLING EYES

By Betty M. Shvlie

Ever notice the difference in people's eyes? There are many differences, color being only one.

Some folks look you squarely in the eye when speaking; others have shifty eyes.

Some have such sad eyes that one wonders what sorrow may have come to them.

Some have tired eyes—weary with life.

Some seemingly have blind eyes, for they do not see the kind things which they might do for others. They do not see the one who needs help.

Some have such kind eyes—they are always looking for ways to help their fellow man.

We also find occasionally understanding eyes. These folk see mistakes in others, but they do not find fault, for they realize that they, too, are human.

Another kind of eye—perhaps this sounds a bit strange—is the listening eye. This belongs to the one who, you realize when you talk to him, is really listening. His eyes speak to you.

Lastly, there are the twinkling eyes, which cause the heart in the depths of despair to become cheerful and happy again. These eyes, when their owner talks, snap and glisten. As the glance follows you, it is kind—it is looking for the best.

Twinkle on, happy eyes, we shall be looking for such as you in those whom we meet.

#### Australian Evangelist Bids Churches Offer "Total Gospel"

Dr. Alan Walker, Australian Methodist evangelist, "If, as the people flock to the churches, we make no strong demands for social justice, if the church has nothing more to say than the secular community on the issue of race, if it accepts unquestioningly the vast inequalities of a capitalistic society, if it reveals no torture of conscience in a world which places its trust in hydrogen bombs, it will fail the people."

#### THE LIVING WORD

By Luther A. Weigle

#### "Provoke" and "provocation"

The verb "provoke" and the noun "provocation" occur some sixty times in the King James Version in their original sense of inciting to anger. But "provocation" is also used for "blasphemies" (Nehemiah 9:18, 26) and "rebellion" (Hebrews 3:8, 15); and "provoke" is also used for the Hebrew words which mean "despise" (Numbers 14:11, 23; 16:30; Deuteronomy 31:20; Isaiah 1:4) and "rebel" (Isaiah 23:21; Psalms 78:40, 56; 106:7). "To provoke the eyes of his glory" (Isaiah 3:8) is now translated "defy his glorious presence."

The King James Version states in Isaiah 24:1 that the Lord "moved" against Israel, and in 1 Corinthians 13:11 that Satan "provoked" Israel; but the Hebrew verb is the same in the two places, and means to move or incite. Presently it did not seem proper for sixteenth-century translators to use the same verb for the Lord and Satan. The King James Version

simply kept the rendering of these verses which was in the Great Bible, the Geneva Bible, and the Bishops' Bible. The present revised versions use "moved" in both cases.

Coverdale's description of the behavior of the prophets of Baal at Mount Carmel includes "And they hopped about the altar, as their use was to do . . . And they cried loud, and provoked themselves with knives and botkins (as their manner was) till the blood flowed." Subsequent sixteenth-century versions used "leapt" and "cut themselves."

In 2 Corinthians 9:2 and Hebrews 10:24 "provoke" is used in the simple sense of to call forth. "Your zeal hath provoked very many" is misleading, for Paul is saying to the Corinthians that their zeal has awakened similar zeal on the part of the people of Macedonia. "Let us consider one another to provoke unto love and to good works" means "let us consider how to stir up one another to love and good works."



# "PROPHETS AND AMBASSADORS"

## ORDINATION SERMON AT THE ANNUAL CONVENTION

By Dr. Ethan Mengers

Am I a God at hand, saith Jehovah, and not a God afar off? Can any hide himself in secret places so that I shall not see him? saith Jehovah. Do not I fill heaven and earth? saith the Lord. I have heard what the prophets have said, that prophesy lies in my name, . . . that think to cause my people to forget my name by their dreams which they tell every man to his neighbor . . . The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully . . . Is not my word like fire? saith Jehovah; and like a hammer that breaketh the rock in pieces? (Jer. 23:23-29).

We are ambassadors therefore on behalf of Christ. (II Cor. 5:20a).

You who have presented yourselves this high day for ordination will shortly kneel at the altar of God. There the hands of the ordinator and of other pastors will be laid upon you, directing the prayers of the Church to you. Through this sacred act the Church will accept you as ministers of the Word and Sacraments, and you, on your part, will enter upon a life that is to be dedicated wholly to the service of God in this high office. For this work God has promised you His power.

At this occasion it is fitting for us to consider the nature and meaning of the ministry and note what it is and what it is not. There are theologies that think of the minister chiefly as a priest, one who brings an atoning offering to God for sinners, and who has an **entree** to God's grace which others can gain only through the priesthood.

This is not at all the Lutheran faith. To us there is only one Eternal High Priest, Jesus Christ, who once for all atoned for sin. But every true believer is a priest, who has access to God through Christ, and who is to bring sacrifices of prayer and thanksgiving to God.

The minister certainly also shares very fully in this universal priesthood, but it is not this that makes him different. That which distinguishes the Gospel ministry is that he is called to be **an ambassador of Christ** and that he stands in the line of the prophets. "We are ambassadors," says Paul, and this "we" includes the Gospel ministry. Let us, then, unite our thoughts about the truth that **THE CHRISTIAN MINISTER IS AN AMBASSADOR AND A PROPHET SENT BY GOD.**

### I. The minister should speak with the Authority of God, Who sent him.

An ambassador speaks on behalf of someone greater than himself. But God is the greatest of all, and therefore the word His ambassadors speak has the greatest power. Jesus said to His disciples, "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." (Matt. 10:41). There is power in the pulpit and in the counselling room when the minister remembers that he has been sent by God and has a word from God to tell. When he faithfully speaks God's word hell trembles, while heaven rejoices and the salvation of God marches forward to victory.

In this respect the office of the prophet and the ambassador is the same, and the "ambassador" is but a

figure taken from earthly life to express what the Testament "prophet" has always meant. The prophet is not primarily a predictor of future events. He is much a foreteller as a **forth-teller**, a spokesman for God. The prophetic oracle has a distinctive style, which God speaks in the first person, saying "I, the Lord, am God." The prophet is as it were God's megaphone, connecting direct wire to heaven, except that the individual prophet is not so mechanical.

Now, since God is the Lord of history, and since from the foundation of the world, He has willed to lead the world through Christ, the message of the prophet often does contain revelations of the future. These great prophecies in the Bible concerning Christ, redemption and the end of the world, as well as of events near or far, affecting Israel. It is a great weakness of liberal theology that it will not believe this.

But such "prophecies" are not the whole of the prophetic word. It is characteristic that the prophet comes to the people with a word of God addressing a specific situation, summoning the people to **obey** the word. The directness and concreteness of the prophetic oracle is overwhelming, and has no parallel in pagan oracles. The prophets had greater authority than kings, priests, and empires. Jeremiah was set over nations and kingdoms "to pluck up and break down and destroy." At his word such empires as Assyria could fall. You men, when you preach, teach, or counsel, be sure that what you say is what God has sent you to say. Then say it **with authority**. The angel Gabriel himself must yield to it. For you too are ambassadors and prophets of God.

There is, to be sure, one great difference between the minister today and the prophets and apostles of old. These glorious ones of old spoke when God was revealing His **normative revelation** for all time. He revealed His message to them directly and it carries **normative and canonical** authority. We, on the other hand, receive the message indirectly, in the **written Word of God**, the Bible, and it is our task to know, interpret, and apply the message of the Bible to our times. To do this in its fullness is a difficult task, and years of intense study, and above all the help of God's Spirit are required to perform it. A word to our congregations is in order here. Do not overburden your pastor unnecessarily with external matters, committees, etc. Give him time for Bible Study, solid theological reading, prayer, and meditation.

On the one hand, the task of knowing the Bible as to preach from it with authority and relevance is very exacting. But on the other hand the central content of the Word is simple. We are to bring a **word of reconciliation** through Christ, as Paul states. When the minister of God does this faithfully his message will have authority.

Experience verifies this. Whenever the churches have brought a man-centered message, rooted in human tradition, instead of the Word of God, the ministry has been held in contempt and the church has lost its power. Whenever the Word has been proclaimed faithfully the Power of the message has been evident. This is also in counselling men in distress. "Is not my



fire? saith Jehovah, and like a hammer that breaketh the rock in pieces?" (Jer. 23:29). It can break, but it can also heal, for "It is the power of God unto salvation to everyone that believeth." (Rom. 1:16). The power of an ambassador's word is shown in history. When Antiochus IV had defeated Egypt and was ambitious to annex it to his kingdom of Syria he was met by Popilius Laenas, ambassador from Rome. The king demanded that Antiochus withdraw from Egypt. The great king asked for time to confer with his advisers. But Popilius drew a circle in the sand around the king and demanded that he should give his answer before leaving that circle, or risk war with Rome. Antiochus retired in dishonor, and Rome gained her purpose without a blow, because she had an ambassador who spoke with authority.

## II.

### As an Ambassador of God the Minister Should Be Faithful to His Lord and True to His Message At All Times

This is his highest virtue. "The prophet that hath my Lord, let him speak my word faithfully." Ministers are stewards of the mysteries of God" and it is required in stewards "that a man be found faithful." (I Cor. 4:1). Success in the ministry is not measured by popularity, or by statistics, but by **faithfulness**. A pastor dare not mix the message to popular taste.

There are literally scores of passages, often whole chapters, in the Bible, in which the difference between the true and false prophet is the issue (e.g. I Kings 22, and passages in Amos, Isaiah, Ezekiel, the Gospels, the Pastoral Epistles). In Jeremiah we read, "An appalling and horrible thing has happened in the land." What is this appalling thing? An earthquake? No. "The prophesies prophesy falsely, and the priests rule at their direction; my people love to have it so." But then God says, "but what will you do when the end comes?" (Jer. 5:30, 31).

The temptation to be men-pleasers is strong. People do not like to be warned of God's judgment on sin. Galleby was severely criticised for mentioning "hell" over the state radio of Norway. In Isaiah we read of rebellious people "That say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." (Isa. 10:10).

One of the greatest, if not the greatest evangelistic preacher to work among Danish people in America was Prof. P. C. Trandberg. After winning more than 1500 souls for the Lord in Denmark he spent twelve years among his scattered countrymen in America, "preaching, teaching, and reaching" them with the Gospel, even establishing a seminary mostly at his own expense. He insistently reminded his students that the eternal destiny of precious souls is at stake. Trandberg called the false prophets "murderers of souls," and one of his most unforgettable sermons dealt with the "hirelings" ever against "The Good Shepherd."

Laymen, too, need to know that the minister is an ambassador of God and not an employee of the church. I have known laymen who told me, "You are responsible to the church council in your preaching." This is wrong. Let me quote from Jacob's **Summary of the Christian Faith**: "The right of election belongs to the congregation; but when a pastor accepts the call, he is not responsible to the congregation, but alone to God for the faithful discharge of the duties of his office. Otherwise his ministerial acts would not be performed in the name of God." (p. 459).

A warning in another direction must be spoken, lest

we become fanatical, and think that we must arouse hostility and persecution to prove our faithfulness. Such consequences may come, but they should never be sought. God has sent you to the world with a word of reconciliation, and He wants it spoken so as to win as many as possible. The ambassador should be persuasive. He must **woo men for God**. His manner must be winning at the same time that his message is true.

The ambassador must not only declare what is right; his task is also to convey some of the urgency of God's message. We sense this pleading, entreating urgency in the following words: "We are ambassadors therefore on behalf of Christ, as though God were **entreating** by us: we **beseech** you on behalf of Christ, be ye reconciled to God . . . we **entreat** also that ye receive not the grace of God in vain . . . behold **now** is the acceptable time; behold, **now** is the day of salvation." (II Cor. 5:19-6:2). The faithful pastor is exigent, importunate. "Preach the word; be urgent in season, out of season; reprove, exhort with all longsuffering and teaching." (II Tim. 4:2). Jeremiah did not enjoy proclaiming doom to come, but suffered deeply in it, because of his sympathy and love. But he could not run away from it. He felt the exigency of the Word. "And if I say I will not speak any more in his name, then there is in my heart as it were a burning fire shut up in my bones." (Jer. 20:9). Such a spirit should also constrain the minister today.

## III.

The minister, then, should speak with authority, with faithfulness, and with urgency. It is God who calls men to be ambassadors, but it is the Church He calls upon to provide them.

### The Church Should Provide Ministers Whom God May Send into His Vineyard

This the Church does, and we rejoice today in the new workers the Church has nurtured in the faith and who today are being ordained into this ministry.

But sometimes the Church does not provide enough such ministers of the Word. Let us consider here two very concrete realities in our UELC household.

The first is the shortage itself. After receiving six new laborers at this convention our Synod still has thirteen vacancies, and there is a whole year before another class is ready. Besides these thirteen vacancies, one or two pastors may be needed at Dana College, others to occupy new mission fields, and several to replace those who may retire or pass away during the year. From 15 to 18 men could be set to work in the coming year and still leave us with several vacancies, and our sister synods also have shortages.

Starting at the other end we may say that we need each year four or five men to replace pastors who retire, two for new home mission fields, one or two for special services, at our school, foreign missions, chaplaincies, and the like. That means **eight** men before any are left over for the vacant parishes. We need to graduate nine or ten men a year for several years, and Trinity should have had an enrollment of 35 students during last year. Will you, the congregations of the UELC send more men into the Christian ministry?

The second concrete reality is the fact that a disproportionately large fraction of our candidates study theology at other schools. The record shows that this has been a problem for more than thirty years. In 14 of the last 30 years 20% to 40% of the theological training of those ordained had been received at other schools, and there were two years in which less than half of the study time had been at Trinity.

Now our United Evangelical Lutheran Church faces

(Continued on page 13)



# Our Foreign Mission Fields

## GOOD NEWS FROM JAPAN

Kurume, Japan

June 12, 1956

Dear Friends of the UELC,

The best news I have to tell you is that we have already let the contract for the second portable meeting room to be built this time in Yoshii. It should be finished by the middle of July. The first one built at Senzoku is already proving to be a great blessing. We have struggled along there for more than four years with meetings in private homes, generally with no one but four or five of our faithful Christians in attendance. We have not yet had the new meeting room more than three weeks but we have already had 8 new people start to come to our meetings with some of them already asking for baptism. In addition, we had about 15 mothers attend our dedication service. Coming once like this might not bring them into salvation but it does help in another way: they get enough of an acquaintance with Christianity to be willing to send their children to our Church School.

We are responsible for meetings in 15 places at present, some weekly, some bi-weekly, some monthly. We have seven evangelists working with us that have charge of the day by day evangelism in these places. In addition, we have plans to start in two more places this month if possible.

"Finally, brethren, pray for us, that the work of the Lord may speed on and triumph, as it did among you, and that we may be delivered from wicked and evil men; for not all have faith. The Lord is faithful; He will strengthen you and guard you from evil. May the Lord direct your hearts to the love of God and to the steadfastness of Christ." 2 Thess. 3:1-3, 5.

Lloyd and Muriel Neve

## LETTER FROM THE JOHNSENS

Dear friends,

June 5, 1956

Greetings from your workers in Japan! When you receive this letter we hope that our new portable Chapel to be built here in Chiba City will be on its way up! Again, this year we have so much to be thankful for from you people of our own UELC, and especially St. Paul's Church of Lynwood, our supporting Church.

Since last year a good number of souls have been baptized and entered into our new Chiba Church, as well as several more preaching places opened throughout Chiba Prefecture. We want to thank you all for your support both in prayer and financially. Again we are sorry that no new missionaries came to swell our



small force here in Japan. We pray that in the coming year at least one new couple will be sent to us. The souls of millions still in darkness in Japan are calling us of the UELC to help them.

Your fellows in Christ,

Paul and Joyce Johnsen

The Japan Mission is deeply grateful to friends through whose generosity it has been possible to furnish the above mentioned much needed portable chapels to both the territories served by UELC missionaries. Other special projects will be announced as need arises. But the main financial task is always to contribute to the general budget so that money may be allocated where it will do most good, as determined by the Japan Lutheran Church itself and by our missionaries on the field. Pastor Lloyd Neve serves as Vice president of the Japan Mission, and Pastor Paul Johnsen is a member of the Executive Committee. Our UELC missionaries have therefore been given ample opportunity to make their influence felt in the leadership.

Pastor Johnsen will with his family return to USA on furlough next year. Before he leaves Japan he will do his utmost to promote the work in the densely populated large area where he is the only Lutheran missionary and now also the only ordained man since the one Japanese pastor who assisted him went to Germany in May in order to do advanced study.

Let us remember Neve and Johnsen in our prayers. They are both kept extremely busy.

Paul C. Nyholm

## TRAINING YOUTH FOR CHRIST

By Joyce Bergh

The Bible Institute in Bogota trains parish workers and teachers for our Colombia mission. This account tells of blessings during the past year.

David's refrain, "Great is the Lord and greatly to be praised," is also ours as we serve Him day by day in His vineyard.

### Rich Blessings

The Lord blessed us richly in 1955. February 1 was



opening day of our Bible Institute school year when fifty-five young people registered for study. Our girls' dormitories were filled to capacity with fifteen lively, enthusiastic "senoritas." In July when school began after the mid-term holidays, the number of girl students was reduced to thirteen. In the beginning of this last year we were blessed by messages brought to us by Fr. Trejo of Mexico, guest speaker at our annual Arch Convention held in Bogota. Senora Carmen de Torres, an ex-nun from Venezuela, visited us three times. I continue to thank God for her work among the girls, for she was mightily used of the Lord in their lives.

During the year we had two days of Prayer and Fasting, the first being held in the Institute and the second on a Presbyterian-owned farm many miles from the Institute. The latter especially proved of great blessing as we ministered in the out-of-doors using the Vasteras method of Bible study.

### Much Fruit

On arrival at the Institute, many of the first year students knew little or nothing about the Gospel but by the end of the year all of them testified of having accepted the Lord as their personal Savior. Sometimes during the course of the months, the work seemed difficult but upon hearing the testimonies of the young people who had given their hearts to God, one knows it is all worthwhile. We continue to pray that God prosper them spiritually that they might live Christ in their practical every-day life.

In November, preparations were made for vacation Bible schools in all of our stations, which were conducted by national teachers in December. May the seed sown in the hearts of the children bear fruit unto life eternal!

My work in the Church has been of much joy to me and I am thankful for the opportunity to serve there, especially in the realm of church music.

## E.L.C. HAS STRONG HOME MISSION PROGRAM

America's present position of leadership in world affairs, combined with the shrinking of international frontiers through technological advances, "makes it imperative for every Christian group in our land to do its utmost to help make America as Christian as possible in the shortest time."

This challenge was brought to the 22nd biennial convention of The Evangelical Lutheran Church here today by the body's executive director of Home Missions, Dr. Philip S. Dybvig.

He recalled to the delegates, that Dr. Arnold Toynbee had prophesied for the future a general fusion of all cultures of the world.

The missions leader said he found the prophecy "astounding," both because it is "very plausible in the light of the world's shrinkage through technological development," and because it "threatens much of our way of life by suggesting that everything will be changed and influenced by the total culture of the entire world."

In the fusion to come, Dr. Dybvig predicted that American culture will exercise an influence "far greater in proportion than its numerical strength" because of America's present leadership in world affairs.

"This fact, in turn," he said, "makes it imperative for every Christian group in our land to do its utmost to help make America as Christian as possible in the shortest time."

Dr. Dybvig added that the task of "reaching out to the 65,000,000 unchurched, as well as deepening the spiritual life of America's church members," is "far too great" for any one church body.

"This can be done, he said, 'only as all Christians do their utmost with the Lord's help.'"

Dr. Dybvig declared that because the ELC has "a particularly rich spiritual heritage" and a home mission program which is "more effective than the average" in reaching all people, regardless of race, former religious

background, economic circumstance, or any outward condition."

Home mission work in the ELC, he continued, emphasizes the congregation as "the whole church at work in the community," and Dr. Dybvig called on the delegates to make each local parish "a special mission station for reaching all people, regardless of race, former religious background, economic circumstance, or any other outward condition."

The ELC's evangelism program has been "snowballing," Dr. Dybvig reported. Last year, he said, the church's evangelism office organized 18 "Preaching-Teaching-Reaching" missions, which brought nearly 11,000 persons into some kind of positive relationship with the church.

Commenting on the ELC's home mission expansion, with new congregations being established at a rate of nearly one each week, Dr. Dybvig lamented the fact that "limitations" of the body's "human and material resources" makes it necessary to reject two potential new fields "for every one field that we can occupy."

### Home Mission Churches Refinance their Loans in 18 Months

"New churches like these are essential to the continued growth of the church," he continued, pointing out that in the past six years in California, the number of ELC congregations has grown from 44 congregations with 15,000 members to 80 parishes with 29,000 members.

Erection of new home mission parishes in older communities is also essential, Dr. Dybvig said. As an example, he cited Eau Claire, Wis., where three congregations with 6,879 members have grown in ten years to six parishes with more than 18,000 members. Similarly, he added, during the same period in Grand Forks, N. D.,

(Continued on page 13)



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## Bible Characters

### FIVE OF THE MOST COURAGEOUS

By James W. Olson

#### PETER, COURAGEOUS IN PERSECUTION

There was a time in the life of Peter when we could hardly think of him as courageous. We remember the time he so shamefully denied his Lord in an exhibition of cowardice. All his rash statements about his bravery were nullified in a moment of weakness. When he denied he knew Jesus, he revealed how self-reliant he was. His claim of courage was not rooted in God. He did not realize that "without me you can do nothing." It took something tragic like his denial to jolt him to his senses. When Jesus looked at Peter after the denial, we can be sure Peter's face fell in shame because of what he had done. But we can be sure that he saw in Jesus' eyes love and understanding. Then along the shore of the Sea of Galilee when Jesus asked him three times, "Do you love me?", he could feel re-instated into the apostolic fold.

From this time on, Peter was not a coward; rather, he was a courageous and loyal ambassador for Christ. During the years which followed, Peter justified his surname and fulfilled the prophecy that on his confession should the Church be built. It was by his bold and strong hand that the Church was led in every step. It was he who moved the disciples to fill up the broken ranks of the apostolate. It was he who proclaimed to the assembled multitudes the meaning of the Pentecostal effusion in such a way that three thousand souls were saved. It was Peter who healed the lame man at the gate of the temple, thereby incurring the wrath of the priests and Sadducees, who had Peter and John thrown into prison.

From here on we see real evidences of courage on the part of Peter. The next day at his trial, Peter openly confessed the name of Christ, telling the Jewish leaders that it was they who crucified Jesus. Furthermore, he tells them, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved." When they saw the boldness of these two men, the leaders recognized "that they had been with Jesus." Now Peter isn't concerned about how he can avoid being linked with Jesus. He very openly confesses His name, even though he knows it

will incriminate him. He is willing now to show colors, let the world know that he is a follower of Christ.

The leaders could not deny that a great miracle had been done when the lame man was healed, but they determined it should be his last. So they charged the two not to speak or teach in the name of Jesus any more. The answer they received is a classic: "We cannot but speak of what we have seen and heard." In other words there was an inner compulsion to speak out; they couldn't be shut up. Even though they were threatened before being released, Peter and John continued to spread the Gospel.

After Peter's rebuke of Ananias and Sapphira, Peter's popularity grew and spread so that more and more people came to listen to him speak and more and more sick were brought to him for healing. The streets were filled with sick people on cots who hoped that even the shadow of Peter might fall on them so that they might be cured. This naturally aroused the ire and jealousy of the high priest and the Sadducees, who had Peter and John arrested and thrown into prison. They were released by an angel that night and they went back to the temple and taught. They were again arrested by the authorities and told they were not to teach or preach in the name of Jesus. But Peter's answer was, "We must obey God rather than men." This so enraged the council that they wanted to kill them. It was only after Gamaliel advised leniency that they were beaten and released.

That Peter and John were courageous in face of persecution is seen in the fact that they left the presence of the council "rejoicing that they were counted worthy to suffer dishonor for the name." And every day in the temple and at home they did not cease teaching and preaching Jesus as the Christ. At Lydda he healed Aeneas, at Joppa he raised Tabitha from the dead, and at Caesarea he had a visit with Cornelius which resulted in the baptism of this gentile.

About this time Herod killed James the brother of John, and arrested Peter. But Peter was delivered from prison because of the earnest and continuous prayer for him by the church. After this we hear little of Peter but believe he was making missionary journeys among the gentiles until he finally glorified God by a martyr's death.

Yes, in Peter we have a disciple who was courageous in time of persecution. He no longer tried to hide his colors and deny his faith. Boldly and openly, by word



seed and example, his one purpose seemed to be to let everyone know that he was a follower of Jesus. He never revealed cowardice, nor did he grumble or complain because of his lot in life. Even when threatened and persecuted, he was true to his Lord.

Young people in America are not faced with this kind of persecution, though young people in some countries are. The persecution that comes to youth today comes in the form of ridicule, loss of friends, snubbing, gossip or slander. Even though this would be mild compared to the persecution of the early Christians, young people need to rely on Christ for strength to be courageous. Then come what may, a young person will come through with flying colors. "And after you have suffered a little while, the God of all grace, who has called you to his eternal glory in Christ, will himself restore, establish, and strengthen you. To him be the dominion for ever and ever. Amen."

## Pastor Akilla - An African Leader

By Donald Wahlgren



Pastor Akilla has been a Christian for over 25 years. He is a short, fine-featured person and does not give an impression of strength of body. However, he is solidly built and muscular. He has a good sense of humor and immediately impresses one with his moral and spiritual conviction. He comes from one of the most important families in the Bachama tribe and is highly respected among his people.

As a boy he began to work for one of the missionaries as a house boy. Since the missionary was a Danish nurse named Miss Laura Madsen, it was quite natural that he should be led into medical work. He proved to be a good worker and gradually assumed more and more responsibility. He was sent to the Garkida Hospital where he received some training as a nurse. Eventually his qualities of leadership resulted in his appointment as head African nurse of our hospital in Numan.

It seemed that he was destined to spend his life in the service of the Lord in hospital work, but in 1952 he was chosen as a candidate for pastor's training. He entered a small class of prospective pastors at Guyok. Before he finished his training, however, there came

a change in the local government in Numan. As a result of this, he was elected as one of the three Africans entrusted with various duties which had formerly been done by an English government official. He was approved by the Lieutenant-Governor of Northern Nigeria and began his new duties in 1954.

His new duties make him responsible for the supervision of schools, prisons, and sanitation in Numan Division. It is an important position and we are happy that it is filled by a Christian. He was chosen to go to England last year to learn something about the English way of government. It was the first time he had been out of Nigeria, and of course, there were many things which amazed him. Among the things that astonished him most was an elevator ride in Copenhagen while on a visit to Denmark. He says, "One thing which I never will be able to understand is who told that thing where and when to stop when it came to the top."

Since he has entered into the service of the government, he has somehow found time to complete his pastor's training course and has been ordained. He cannot devote much of his time to this work, but he does preach on Sundays and helps in other pastoral acts. He is also assistant chairman of the African Church Council of the Lutheran Church of Christ in Sudan and serves on various other councils in the church. He has also helped considerably in Boys' Brigade work which is similar to church sponsored Boy Scouts.

Pastor Akilla has shown a good witness for Christ in his work. He is strong in his denunciation of bribery and corruption which are so rampant in most of Africa. It takes a strong character to keep clear of it, let alone to fight against it as he does. One of our leading African Christians has said that Akilla is fearless in his administration of justice. He treats a chief the same as he does a common man.

In these days Africa needs many men of his type. It needs men who will witness for the Lord Jesus Christ and who will fight against the powers of evil through which Satan still has such a great hold in this continent. These are crucial days in Africa as well as in the rest of the world. Mohammedanism is on the upsurge, Roman Catholicism is gaining power, Communism is coming with its deceiving and enticing message, and Paganism seeks to regain its former hold on the people. I ask each of you as followers of Jesus Christ to pray for Pastor Akilla and the other Christian leaders in Nigeria and throughout Africa. More and more responsibility is being placed upon them by the church and the government. They are so few and so greatly outnumbered by Moslems and pagans. May they not fail in their witness of Christ because we have failed to support them in prayer.

(Donald Wahlgren is one of our missionaries in Sudan. Arrangements for his article were made by the Synodical W.M.S.—J.W.N.)



## BY THE FIRESIDE

### PRAYER FOR A TEACHER

By Dorothy Littlewort

Father, between Thy strong hands  
Thou hast bent  
The clay but roughly into shape, and  
lent  
To me the task of smoothing where  
I may,  
And fashioning to gentler form Thy  
clay,  
To see some hidden beauty Thou  
hast planned

Slowly revealed beneath my laboring  
hand;  
Sometime to help a twisted thing to  
grow  
More straight; this is full recompense,  
and so  
I give Thee but the praise that Thou  
wouldst ask,  
Firm hand and high heart for the  
further task.

### SPIRITUAL DEGENERACY

Many years ago, quite a number of  
beehives were carried to the island  
of Barbados in the West Indies. At  
first the bees went diligently to work  
gathering honey for the coming  
winter. But when those bees found  
that they were in land of perpetual  
summer, they ceased to gather honey;  
instead, they spent most of their  
time flying around, stinging the na-  
tives.

So I sometimes think it is with us.  
We have what can be called "spirit-  
ual degeneracy." God has surrounded  
us with so many blessings that, in-  
stead of working for His glory and  
for the good of our fellow men, we  
spend most of our time in living for  
self. We thrust the sting, when we  
should be gathering the sweetness of  
the gospel life to give out again to  
starving men.—T. DeWitt Talmage

### THE LAND OF JUST PRETEND

By Donovan Marshall

After prayers I go to bed,  
Snowy pillow at my head.  
Nor am I afraid at all  
Of the shadows on the wall;  
For I am a soldier brave  
And my bed a snowy cave.  
Or perhaps a jolly tar,  
Then my compass is a star.  
When at last too tired to roam  
I will steer again toward home.  
Mother, dear, will come to peep  
And she will find me fast asleep.

—The Presbyterian

### LIVING BENEATH OUR PRIVILEGES

A traveller in Brazil has told of an  
Indian village he visited.

The land refusing to respond to the  
hand of the tiller, the Indians im-

ported their corn, carrying it on their  
shoulders from the seacoast, a dis-  
tance of 200 miles.

They ground it into meal between  
two rough stones, as people did in a  
primitive age.

Yet nature had placed at their feet  
a waterfall that was capable of gen-  
erating several thousand horsepower  
for every month of the year.

If this source of natural power had  
been harnessed to the wheels of in-  
dustry they might have irrigated  
their lands and made the waste places  
a garden of fertility.

They could have built mills and  
ground the harvested corn.

They came so far short of their  
material privileges that their lives  
seemed an actual tragedy — a per-  
petual drudgery when they might  
have known the joy of living.

The voice of the waterfall was ever  
calling: "Use me! Use me! Make  
your desert an Eden! Let me lift the  
burden from your shoulders, and  
wipe the sweat from off your brows!"  
But they heeded not the voice that  
called.

What a spiritual tragedy it is that  
we live so far beneath our privileges  
in the Kingdom of Jesus Christ! The  
Holy Spirit places vast resources at  
our disposal.

Voices of His "many waters" are  
calling: "Use me! Use me! I will  
lighten your load of life! I will be a  
sanctuary of refreshments to the  
thirsty and tired. I will make your  
wilderness and solitary places to re-  
joice and blossom as the rose."

—The War Cry

### IN SILENCE

In silence comes all loveliness:  
The dawn is ever still.  
No noise accompanies the dew  
That glistens on the hill.

The sunrise slips up quietly.  
The moon is never heard,  
And love that animates the eyes  
Surpasses any word.

And prayer is best in solitude—  
It seems so very odd  
That, long before, I did not know  
In silence I'd find God.

—Author Not Known

### IS YOUR RENT OVERDUE?

What good are you to other peo-  
ple? Not your family and those who  
**expect** something from you, but to  
others—to those to whom you don't  
**have** to be good? Once when Paga-  
nini was walking down the street in  
London on a bone-chilling night, he  
came to a blind beggar, his fingers  
blue with cold, sawing away on a  
cheap violin. Gently, the great violin-  
ist took the instrument from his  
hands and in a moment a torrent of  
lovely music was pouring from the  
strings, in no time at all a crowd  
formed and soon the beggar's hat  
was half-full of coins. Paganini's tal-  
ent provided a hot meal and a warm  
bed for one of his fellow men. Not  
many of us have talents which pay  
such quick dividends for others. But  
all of us have the ability to be of  
some good to other people—to pay  
a little rent on the space we take up  
in this fascinating world.

—Whatsoever Things

### SHOOT THAT TIGER

A literal-minded railway official in  
India wired for instructions when a  
tiger was found in the waiting-room.  
When the man received the reply  
from the area controller, "Shoot him  
on the spot," he wired again, "Which  
spot?"

"Oh, doctor, I'm so upset," said the  
woman. "My husband seems to be  
wandering in his mind."

"Don't let that worry you," replied  
the doctor. "I know your husband—  
he can't go far."

Mother: "Herbert, you musn't ask  
your papa so many questions. They  
irritate him."

Herbert (shaking his head): "It  
ain't the questions, ma. It's the an-  
swers he can't give that make him  
sore!"



**ELC. HAS STRONG HOME MISSION PROGRAM**

(Continued from page 9)

The congregation of 3,000 has been joined by three new parishes, with a total membership for all four of 8,000.

Dr. Dybvig said the ELC's program of refinancing home mission congregations after their establishment means as much to the growth of the church as the discovery of the wheel has meant to civilization."

Loans to establish new congregations, he explained, are granted through the ELC's Church Extension Fund. For example, Dr. Dybvig said that an investment of \$80,000 by the ELC in a new congregation usually is repaid to the parent body within 18 months through local refinancing.

"This gives wheels to our program," he asserted, stressing that the ELC then can reinvest the same capital to establish other new congregations which would otherwise not be possible.

**"PROPHETS AND AMBASSADORS"**

(Continued from page 7)

A new day in its theological training, as Trinity Seminary joins Wartburg in this work. This step, promising mutual strengthening and benefit, may well prove to be of much blessing to the Church. But we must remember that the new day we are facing does not in itself remove the problem of the shortage of ministers for our congregations; still less does it exempt us from sincere repentance for our sins of disunity, disloyalty and self-will which we have been guilty of during all these years. For it is certain that not all of those years of study spent at other schools can be explained by justifiable reasons. No doubt many can, and no sweeping judgment can be expressed against all cases. But in the aggregate the years are many, and the proportion high. The total fact can be accounted for only by recognizing a deep sin of inner disunity and disloyalty in our church. Our highest loyalty is that which we owe to our God. God on His part gives His good gifts through specific congregations, ministries, people, and institutions; and in turn our loyalty to God and our gratitude to Him normally should express itself through loyalty to those congregations, that Synod, those people, and those in-

stitutions which God has made distinctly our own. **THIS IS THE MEANING** of the Fourth Commandment, Honor thy father and thy mother. It is a misconception to believe that we can escape from our sins by merging with other church bodies, or that a strong new church, unified in Jesus Christ, can be erected on a foundation of the unrepented disloyalties of the past. The great new day, here, as in other areas of the church's work, must be reached through the same door as leads to all other spiritual realities: the narrow door of repentance. Let the Church rightly assess the importance of **loyalty**; let her repent of that inner disunity which has always been the special weakness of our Synod; Let us exhibit loyalty to God by faithfulness to the immediate tasks He has given us. With the closer association with other Lutheran bodies which each year brings we must expand our hearts to wider loyalties without diminishing our devotion to our own institutions.

The Church, then, remembering these truths, is called upon to provide and support the men who are to be God's ambassadors and prophets in the highest sense, and who are to speak God's message with authority and power. And they, on their part, are summoned to be faithful to their high calling in an age which needs God's pure Word as never before.

I cannot conclude without reminding you that we stand on ground consecrated by the footprints of great pioneers. I have spoken earlier of Prof. P. C. Trandberg, the forgotten man of our history, and now I would remind you of C. L. Clausen, one of the first pastors ordained to work among Norwegians and Danes in America. It was in 1843 that this Danish youth came to Muskego, Wisconsin, as an Ambassador from God to gather the Norwegians and later the Danes about God's Word. He was the organizer both of the Norwegian Synod and the Norwegian-Danish Conference, in which both the ELC and the Lutheran Free Church have their roots, and it was his voice, on a visit to Denmark, lifted up on behalf of Danish immigrants, that brought the first Danish pastors to our shores, leading to the formation of the Danish Lutheran Church. He it was that organized Nazareth Lutheran Church of Cedar Falls in 1871, which you will always remember as your place of ordination. Remembering the devotion of such pioneers will inspire you, too, in your work.

Go forth, then, today, into "the ministry of reconciliation," "entreating men on behalf of Christ, Be ye reconciled to God." Amen.

**Look This Gift Horse****Squarely In Mouth**

Rueful protest must be registered against the bill passed by the Senate and House and now in conference committee authorizing airlines to grant reduced fares to clergymen. Hard as it is to say so, a measure which is intended to help the church is an embarrassment to the church. The congressional bill as amended sets the clergy apart as recipients of special privilege. The discrimination in their favor is qualified by the provisions that clergy-rate fares would be applicable only on a "space available" basis. This gets around the traditional Protestant cavil on indirect government subsidies to churches. Since clergymen would be occupying space otherwise empty, airlines already subsidized by the government could not claim a larger subsidy payment be-

cause of the special fares. Practically, however, the "space available" provision undoes the principal usefulness of the bill. Most churchmen we know fly when they must go somewhere quickly and at a certain time. They could hardly risk "stand-by" reservations, and ordinarily would have to make sure of their prompt arrival by buying full-fare tickets. Missionaries on their way abroad, too, could hardly "stand by" during the increasingly long tourist season when every plane is booked to capacity with full-fare passengers. Ministers therefore would wind up using the special privilege mostly for family and vacation travel. For this limited advantage they would have to agree to proclamation of one more special privilege marking them off from the rest of the citizenry. Just when the Protestant churches are pushing the solidarity of pulpit and pew, the priesthood of all believ-

ers, the sacredness of **every** vocation—just then the ministry is asked to accept a hand-out that sets it apart in another respect. Furthermore, the ministry is no longer indigent—at least the ministry that flies. The long hard struggle to persuade churches to set ministerial salaries somewhere in line with prevailing wage standards was intended to remove the occasion for such preferential treatment. To drag back in the missionary barrel we were happily outgrowing—even a jet-propelled missionary barrel—is as embarrassing as it is unwise. We count on the human sympathy and appeal to the Christian sense of every churchman and church agency facing the standard gap between income and outgo. They will know the pang that resistance to this bill costs us. The principles hardest to hold are the principles you pay for in hard cash. But hold we must.—Christian Century.



ACKNOWLEDGMENTS

|  | Total<br>Received | Chil-<br>dren's<br>Homes | School<br>Fund | General<br>Fund | Home<br>Mission | Indian<br>Mission | Utah<br>Mission | Pen-<br>sion<br>Fund |
|--|-------------------|--------------------------|----------------|-----------------|-----------------|-------------------|-----------------|----------------------|
| Previously acknowledged  | 6558.60           | 301.96                   | 1244.16        | 341.68          | 2717.31         | 490.44            | 41.57           | 1421.1               |
| Greenville, Mich., from friends and neighbors in memory of Mr. and Mrs. Vego Nielsen   | 66.50             |                          |                |                 | 66.50           |                   |                 |                      |
| In memory of Mr. and Mrs. Vego Nielsen from Mr. and Mrs. John Sel-<br>vius, Grand Rapids, Mich.  | 20.00             |                          |                |                 | 20.00           |                   |                 |                      |
| Our Saviour's Luth. Church, Co. Bluffs, Ia.  | 400.00            |                          |                | 400.00          |                 |                   |                 |                      |
| Waupaca, Wis., Trinity Luth. S. S., in memory of Martin Larsen   | 5.00              |                          | 5.00           |                 |                 |                   |                 |                      |
| Kansas City, Kan., Westwood Luth. Church   | 151.20            |                          |                | 151.20          |                 |                   |                 |                      |
| Audubon, Ia., Rev. and Mrs. M. P. Bollesen, in memory of Peter Chris-<br>tian Hanson   | 5.00              |                          |                |                 | 5.00            |                   |                 |                      |
| Sanger, Calif., Ellis T. Jamison in memory of Mads Madsen  | 5.00              |                          |                |                 |                 |                   |                 | 5.0                  |
| In memory of twin daughters Barbara and Beverly of Rev. and Mrs. G.<br>J. Nygaard, Cushing, Wis.; Esther Circle, Spencer, Ia. \$3, Mr. and<br>Mrs. Louis Baker, Jr., Cushing, Wis. \$5, Mr. and Mrs. Leander Pe-<br>tersen, Cushing, Wis. \$1, Mr. and Mrs. LaVern Larson \$1, Nels Ny-<br>gaard family, Creighton, Nebr. \$14. Total \$24 | 24.00             |                          |                |                 | 24.00           |                   |                 |                      |
| Fresno, Calif., Grace Guild in memory of Mr. Levermore   | 2.50              |                          |                | 2.50            |                 |                   |                 |                      |
| Chicago, Ill., Irene and Ruth Anderson in memory of Mrs. Peder Peder-<br>sen, Chicago  | 2.00              |                          |                | 2.00            |                 |                   |                 |                      |
| TOTAL  | 7239.80           | 301.96                   | 1249.16        | 839.38          | 2832.81         | 490.44            | 41.57           | 1426.4               |

SPECIAL MISSIONS

|  | Total (Where Most<br>Received) | Foreign<br>Missions<br>(Where Most<br>Needed) | South<br>Amer.<br>Mission | Japan<br>Mission | Santal<br>Mission | Sudan<br>Mission | Jewish<br>Mission | 1956<br>Luth.<br>World<br>Action | China<br>Mission |
|--|--------------------------------|---|---------------------------|------------------|-------------------|------------------|-------------------|----------------------------------|------------------|
| Budgets:   |                                |   | 16000.00                  | 25000.00         | 10000.00          | 16745.00         | 91.71             | 43399.00                         |                  |
| Previously acknowledged  | 42977.06                       | 480.08  | 7461.90                   | 9071.55          | 4913.63           | 7656.41          |                   | 13301.78                         |                  |
| Grand Rapids, Mich., Mrs. Anna Nelson in memory of Mr. and<br>Mrs. Vego Nelson | 5.00                           | 5.00  |                           |                  |                   |                  |                   |                                  |                  |
| Greenville, Mich., St. Paul's Ev. Luth. Church                                 | 30.00                          |   |                           |                  | 30.00             |                  |                   |                                  |                  |
| Co. Bluffs, Ia., Our Saviour's Luth. Church                                    | 50.00                          |   |                           |                  |                   |                  |                   | 50.00                            |                  |
| Kenmare, N. Dak., Nazareth Luth. S. S.   | 130.67                         |   |                           |                  |                   |                  |                   | 130.67                           |                  |
| Waupaca, Wis., Trinity Luth. S. S. in memory of Martin Larsen                  | 25.00                          | 25.00   |                           |                  |                   |                  |                   |                                  |                  |
| Mrs. Hans Jensen, Bethany Home, Minden, Nebr.                                  | 3.00                           |   |                           |                  |                   |                  |                   |                                  | 3.00             |
| Sleepy Eye, Minn., Mr. and Mrs. Roy Schwartz, 132 W. Main St.                  | 50.00                          |   |                           |                  |                   |                  |                   |                                  | 50.00            |
| Sleepy Eye, Minn., Mrs. Mathelda Rasmussen                                     | 100.00                         |   |                           |                  |                   |                  |                   |                                  | 100.00           |
| Blair, Nebr., Mrs. Christine Eskildsen in memory of son Edward                 | 5.00                           |   |                           | 5.00             |                   |                  |                   |                                  |                  |
| Sidney, Mont., Mrs. Milton Anderson  | 25.00                          |   |                           |                  | 25.00             |                  |                   |                                  |                  |
| Jacksonville, Ia., S. S.   | 20.33                          |   |                           | 20.33            |                   |                  |                   |                                  |                  |
| TOTAL  | 43421.06                       | 510.08  | 7614.90                   | 9096.88          | 4968.63           | 7656.41          | 91.71             | 13482.45                         |                  |

Received with thanks.

Blair, Nebr., July 6, 1956.

P. V. Hansen, Treasurer.

Letter to the Editor

More on "Red China's Farm Program"

Dear Editor,

After reading the article, "Red China's Farm Program," by Richard Wandervogel, in the June 25 issue of the Ansgar Lutheran, I became somewhat disturbed. Although Mr. Wandervogel's article was supposedly written as an objective statement of fact, it ought not be left without comment.

His statement concerning the "relatively smooth acceptance of the soviet-style collectives," is absolutely contrary to what we have been hearing from numerous reputable sources. We have been led to believe, by cold

and bitter facts, that Mao's regime has used treacherous violence in order to achieve his so-called "agrarian reform." Information given to the west, states that from sixty to one-hundred million peasants were murdered in cold blood, in the "crusade" for collective farming.

A few days after I had read Mr. Wandervogel's article, I read a refreshing review in the **Augsburg Book News Letter**, of Harold Martinson's book, "**Red Dragon Over China**." The author was born in China in 1905, and spent most of his adult life

there as a missionary. The reviewer expresses Martinson's view of the "agrarian reform" in China in the following words: "Tales of torture and savagery, related by people who have escaped from the mainland **rip the mask** of agrarian reform" from Mao's regime, and reveal it as a cold-blooded, thorough-going, utterly ruthless communist dictatorship." These are the methods of atheistic communism. We are not yet naive enough to believe that the results of such policies can be good.

Stanley L. Carlsen

NEWS AND NOTES

(Continued from page 2)

Pastor Alfred Andersen of Froid in charge. Pastor Silas Larsen led in scripture and prayer.

Mrs. McBride from Nazareth, Kenmare, favored us with a solo.

Our guest speaker was Dr. Hans C. Jersild, Synodical President.

The offering was then received, which amounted to \$99.52.

Mrs. Palmer Nelson, Sec. p.t.

**50th Anniversary as Pastor.** The Rev. E. R. Andersen, Lutheran hospi-

tal chaplain, Racine, Wis., celebrated his 50th year in the ministry on Sunday, June 17th, in Emmaus Lutheran Church, the congregation he served for nearly half of his ministerial life.

Special services were held at 9 a.m., when Rev. Andersen spoke on "Jesus

(Continued on page 15)



the Same, Yesterday, Today  
forever."

ing the evening service the pro-  
with the theme, "This Is Your  
was given. Following this,  
s throughout the community  
the opportunity to extend person-  
etings to Rev. Andersen in Fel-  
ip Hall at which time gifts were  
ated to him. Among the gifts  
a desk clock, a remembrance  
the first congregation Pastor  
rson served in Fremont, Nebr-  
a. After the program refresh-  
were served.

r. Andersen was ordained at  
are, N. D., on June 17, 1906.  
oyhood home was in Racine, and  
as educated at Dana College and  
y Seminary in Blair, Nebraska.  
married the former Marie Frey,  
died in 1941, on June 6, 1906.  
regations he has served include  
are, N. Dak., Fremont, Nebr.,  
Valley, Mont., and Kansas City,  
ell as Racine.

tor Andersen served as presi-  
of the North Dakota district in  
He served as vice-president of  
ynod for a number of years.

ree of his six sons are in the Lu-  
n ministry, Edward Andersen of  
ta, California; Harold Andersen  
ortland, Indiana, and LeRoy An-  
n of Pewaukee, Wisconsin. Oth-  
ns are Christian of Towanda,  
sylvania, Harry of Racine and  
ard of Lorenzo, California. Two  
e pastors, Harold and LeRoy, at-  
d the jubilee celebration.

y. Andersen now resides at Lin-  
Lutheran Home, and serves as  
y pastor for several Lutheran  
ches in the community as well as  
tal chaplain for National Lu-  
n Council members.

icago, Illinois. Mrs. Mary Peder-  
who passed from this life to her  
al home June 25, 1956, was born  
ary 13, 1888, at Ribe, Denmark.  
of her childhood and youth was  
at Esbjerg, Denmark, from  
e she emigrated to America in  
One year later she was united  
arriage to Marinus Peder Peder-  
n Chicago, where the family has  
their home ever since.

**GUYER AND HANSEN**  
**LOANS**  
**SURANCE — REAL ESTATE**  
Successor to N. T. Lund Co.  
Blair, Nebraska  
de Guyer P. V. Hansen

After a lingering heart ailment of  
nine years she was released from her  
suffering leaving to mourn her death  
besides her husband three daughters,  
Mrs. Sophie Favaro, Chicago; Mrs.  
Julia Harboe, Washington, D. C.; and  
Mrs. Clara Mosig of Avon, New Jer-  
sey. She also leaves one son, Peder  
of Lake Mills, Wisconsin, and five  
grand children.

The Pedersen family has been ac-  
tive members of the Golgotha Lu-  
theran Church for the past thirty-  
seven years. She was a devoted  
wife and a beloved mother. Her ben-  
evolent influence in her home was  
evident to all who knew the Peder-

sens. Golgotha was her spiritual  
home. She loved to come to God's  
house. Even in her physical weak-  
ness she sought strength for her  
faith at the Lord's table. Her soul re-  
joiced that God was near to grant  
her His gracious forgiveness and  
strength to carry on. Realizing the  
uncertainty of life she prepared her  
soul for that glad day when she  
should be called to her heavenly  
home.

Winnipeg, Man., Canada. Pastor  
Leif Kirkegaard of Standard, Alber-  
ta, has accepted the call from Winni-  
peg and Ostenfeld. He expects to take  
charge August 1.

You didn't put  
pressure ON me

**YOU TOOK  
IT OFF!**

**T**he goal of every Lutheran  
Mutual agent is to remove  
pressure from policyholders —  
not to create it. Here are  
only a few of the problems  
that can be solved by  
life insurance:



Provision for funds in the event of an untimely death . . .  
Retirement income . . . Possibility of mortgage foreclosure . . .  
Proper education from grade school through college.

Whether it's the Selector Plan, the Family Security Agreement  
or one of more than 20 other plans, Lutheran Mutual believes it  
has one that can relieve you of financial pressures.

**Send me information about**

- |   |  |
|---|--|
| <input type="checkbox"/> Protection plans   | <input type="checkbox"/> Retirement Income |
| <input type="checkbox"/> Mortgage Insurance | <input type="checkbox"/> Education Funds   |

Name Age

Address

City Zone State

**Lutheran Mutual**

**LIFE INSURANCE  
COMPANY**

Home Office ★ Waverly, Iowa





## ... picture of an Insurance Society *on the move!*

During the night of February 24, 1956, LUTHERAN BROTHERHOOD moved into its new \$2,500,000 Home Office Building.

Back in 1917 LUTHERAN BROTHERHOOD was organized at a church convention.

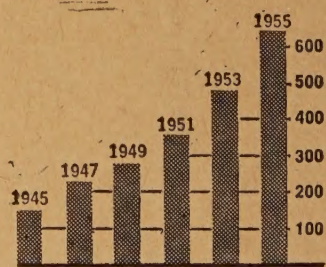
That's 39 years ago, and we've been on the move ever since.

In our new building, we're able to do business more efficiently and comfortably than ever before — with the aid of the finest facilities, the most modern office procedures and the newest time-saving machines.

Today, more than ever, LUTHERAN BROTHERHOOD is on the move!

### INSURANCE IN FORCE INCREASES 360% IN 10 YEARS

In 1945, LUTHERAN BROTHERHOOD had \$139 million insurance in force — in 1955, over \$630 million. That's an increase of nearly a half billion dollars ... a gain of 3½ times!



Millions of Dollars of Life Insurance in Force

# Lutheran Brotherhood

701 Second Ave. So., Minneapolis, Minn.

LIVING BENEFITS FOR LUTHERANS THROUGH LIFE INSURANCE

X  
CAPITOL UNIVERSITY LIBRARY  
COLUMBUS 9 OHIO